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بسم الله الرحمن الرحيم

Tahrik-i-Jadid

Monthly

RABWAH, W. PAKISTAN

JOURNAL OF THE

Tahrik-i-Jadid Anjuman Ahmadiyya (Pakistan)

Editor: **NASEEM SAIFI**

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Maulvi Mubarik Ahmad Saqi, Missionary in-charge, Liberia, Chatting with the Ahmadiyya Scouts of Nigeria.

مکرم مولوی مبارک احمد صاحب ساقی
مبلغ انچارج لائبیریا نائجیریا کے احمدی
سکاؤٹوں سے گفتگو کر رہے ہیں

بسم الله الرحمن الرحيم

THE Tahrik-i-Jadid

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Notes & Comments

What an Example

That the man should have had a fall in the beginning of human creation and the redeemer should have come thousands of years (perhaps millions of years) after that incident, has always been an indefensible assertion of the Christians. They have tried to explain it in various ways and all those ways have proved unsatisfactory. For, if the first man—Adam—really sinned and thus the whole of the humanity became involved in it, and God loved the world so much that He anxiously gave his 'son' for redemption, the question which cannot be avoided is "why did God wait for all these years; did he not love those who lived during the time starting from Adam up to the days of Jesus?"

If Adam had really sinned and if God's 'son' had to die for it, to save mankind, the most opportune time was immediately after the sin was committed. But that is not what happened.

Rev. Alfred H. Sohan Th. B. says in his booklet "Let Us Face the Facts'

> "Now, let me give you an example, if your child falls into the trench will you, the parent, stay on the parapat of the trench and order the unfortunate helpless child to come out, or throw a rope to pull him out? Or will you not without looking right or left plunge headlong into the trench and save your child?"

Indeed, the parent would neither look right nor left; he would plunge into the water immediately. But what kind of God is the Christian God who looked right and left and continued looking for thousands (perhaps millions) of years before plunging into the water to save mankind (Of course he did not even have the courage to plunge himself into the water; he sent his 'son').

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What an example that Rev. Sohan has given. The fact is that the sin of Adam, original sin, redemption through the blood of someone (called the son of God) have nothing to support them. No example can justify these beliefs.

Majlis Mushawarat.

Majlis Mushawarat this year will, insha Allah, be held on the 7-9th of April.

The members of this Majlis are elected by the Jamaats and they form a sort of Advisory Body for the Khalifatul Masih. The Majlis will discuss the programme of the Community—Sadr Anjuman Ahmadiyya, Tahrik-i-Jadid, and Waqf-i-Jadid—and also the Budget for the next year.

Departure

Malik Ghulam Nabi Shahid left for West Africa as an Ahmadiyya Missionary on the 26th of March. He has already worked there for many years.

He was seen off at the premises of the Tahrik-i-Jadid.

While at Rabwah, he worked in the offices of the Tahrik-i-Jadid and for some time he also taught at the Jamia Ahmadiyya (Missionary Training College)

What They Say

J.H. Price, Lecturer, University College. Gold Coast (now Ghana) wrote in the Manchester Guardian (U.K) reprinted in Daily Times (Lagos) of 13. 7. 1956 to the following effect:

In addition to the orthodox main Muslims there is another and smaller group of Muslims in British West Africa, the followers of the Ahmadiyya Movement, a missionary organisation with its headquarters in Pakistan, whieh penetrated to West Africa in the late 1920s.

The movement is rapidly growing, gaining its converts from Christianity and paganism. the rate of growth being demonstrated in the Gold Coast, where in 1931 3,110 adherents were shown while in 1948 the figure was 22, 572.

Similar growth, stimulated by the snowball effect of a visibly successful mission which offers good educational facilities up to secondary school level, has been recorded throughout the whole of British West Africa with exception of the Gambia, where the application of an Ahmadi missionary for an entry permit has recently been refused on the officially stated ground that there are already enough different religions in the Gambia.

The Ahmadiyya Movement has much to its credit, displaying ardent missionary acticity and a positive and concrete social development programme in its limited communities. To the orthodox Muslims, however, the Ahmadis are 'Kafir' ("unbelievers"- lower than Christians or Jews, and on the same level as pagans), since they claim that their founder Mirza Ghulam Ahmad, was the three fold reincarnation of Monammad, Jesus Christ and Krishna.

Politically, the Ahmadiyya movement is non-partisan; provided there is freedom to preach, the Ahmadis are willing to support the powers that be, whoever they are, while regarding individual political beliefs as a matter of personal conscience. There is no sign of any political direction from the movement's headquarters at Rabwah in Pakistan, nor does there seem to be any likelihood of its development."

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Decrease in Crime rate

The following letter has been issued by Mr. A.R.Khan Bengalee, Missionary in charge, Ahmadiyya Mission, United States of America, to the Pittsburgh Press, Blvd. of the Allies, Pittsburgh, Pa. 15222:

I am very glad to learn from your editorial of recent date that the crime-rate in Pittsburgh has decreased by 5.2 per cent whereas it has increased in all the other cities of the U.S.A. This is, of course, a very happy thing for which the Pittsburgh administration should be congratulated.

This decrease in crime-rate here has been attributed solely to the earthly means, e.g. police force. To me one very important factor that might have greatly contributed to the fall in crime-rate here has been ignored and that is the spiritual one. It might be that some soul or souls in Pittsburgh sorely grieved at the increase in crimes have been fervently praying to God Almighty to bring about a change in the tendency of the criminal mind. Other cities and states are not lagging behind in the earthly means available to put down crimes. I think, in the matter of controlling crime, the administration in Pittsburgh has not done any such outstanding thing as has not been done by the administrations in other places. So it occurs to my mind that some spiritual force, in addition to the material ones, must have been working to bring about this change for the better.

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What Africa Needs

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That the opening of the schools in West Africa by the Ahmadiyya Mission was motivated by the dire need of Muslim education is a fact that cannot be denied. We cannot say that we have fully met the need, for, the number of the Muslim schools so far opened in various territories is still very small, but it cannot be denied that the beginning that was made by the Ahmadiyya Mission has awakened the generality of the Muslims and the work is going forward day by day. The condition, has been very correctly described in an article published in the Muslim News of South Africa (24.2 1967). The writer says : "Muslims everywhere, specially those in East and West Africa are experiencing the same problem of illiteracy and general backwardness. Because of this deplorable state of affairs, they continue to wallow in the quagmire of poverty, ignorance, disease and discrimination."

Whatever the differences the other people might have with the Ahmadiyya Mission, one thing they can never overlook nor minimise and that is the significance of the preaching Missions opened by the Ahmadiyya Commnnity. It was through the divine guidance and his foresight that Hazrat Muslih Mauood made a start as early as 1921. The writer of the article mentioned above says in connection with preaching needs : "Today there are striking opportunities for the spread of Islam in Africa. There is plenty of work for the Muslim missionary with a vision. The African people are thirsty for peace, truth, honesty virtue and all that is good and wholesome in life, and I am convinced that Islam and Islam alone can quench their thirst. But it is most regrettable that very few real Missionaries of Islam have visited that part of the world and seldom any literature on Islam in the native languages has been made available to a people who are striving for the knowledge of truth."

Here, we think that the writer of this article should have been large hearted enough to admit that Ahmadiyya Missionaries are there in the field. We now have Missions in Nigeria, Ghana, Sierra Leone, Ivory Coast, Liberia and Gambia, in the West and in Kenya, Tanzania and Uganda in the East. The Holy Quran has been translated and published with notes in Swahili language, parts of the Holy Quran have been translated and published in many other local languages also. Quite a large number of books, booklets, pamphlets in English language have been published on various aspects of the teachings of Islam. A newspaper is published in Swahili language in East Africa. So far as English language is concerned newspapers are published from Nigeria, Ghana, Sierra Leone and Kenya. In order to educate the Muslims on a larger scale and also to acquaint the non-Muslims with the teachinge of Islam, columns are regularly written for the secular press.

The writer of the article further says : "There is in central and East Africa today a race between Christianty and Islam as to who will win the souls of the people." But looking at his own people i.e. the non-Ahmadi Muslims, he adds : "Disgustingly enough Islam is practically stagnant

for want of Missionary activity while Christianity is gaining new converts every day because of its extensive procelytisation machinery." This statement I must say, is not factual. Islam is marching forward and the Muslims are increasing their number through conversion. Christianity is on the wane and the day is not far when according to the prophecies of the Holy Prophet, peace and blessings of God be upon him, and also the prophecies of the Promised Messiah, peace be on him, Islam will dominate all other religions and the flag of Islam will fly higher than all others.

The work of the Ahmadiyya Jamaat is based on self-sacrifice and its success is the result of the help of God and its united and oragnised effort under one person—the Khalifa. The writer of the article under reference very meaningfully says: "Hence it is of paramount importance that every thinking Muslim must volunteer himself for self-sacrifices in vindicating the honour of Islam. If suitable measures are not taken right here and now to stem the rising tide of Christianity in the region, it is very much to be feared that central and eastern Africa may be permanently lost to Islam."

That will certainly not happen.

In an article 'Islam in West Africa' Geoffrey Parrinder said in 1960 (published in West African Review): "The Ahmadiyya sect is small but very active and vocal.....They run a number of schools on western lines, print journals, and write columns on Muslim teaching for the secular press."

And in an artilce "Christianity in Afric" a Correspondent of the TIMES (British Colonies Review, fourth quarter, 1957) said: "In Ghana and southern Nigeria the onward march of Islam is not being met by any lively outward thurst by the Christian forces, and it may be that the still strong Christian communities along the West Coast will eventually be engulfed in a sea of Islam."

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Correspondence

The Tahrik-i-Jadid (Monthly) is not only a magazine like other magazines; it is also a letter from the Editor to all its readers. It contains all that the Editor wishes to tell you. That being the case, the Editor is always anxious to hear from you, either in connection with what is published in this magazine or any other matter that you think should be brought to his notice or to the notice of the readers.

Please write to the Editor.

Continued from page 3

I would, therefore, appeal to all God-fearing citizens—administrators as well as the public—to have recourse to, while adopting all material means, the spiritual means also, and to pray fervently, day and night, to God the Almighty, the All Merciful, the Living and the Responsive so that He may through His Grace and Mercy, bring about a change in the criminal minds, and guide them aright and lead them aright and lead them to the path of virtue which is the sure way to happy, peaceful and successful life. Amen!

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He said he would soon present a scheme before the Jamaat in this respect, but before doing so he wanted to get the women section alert. One of the things he said he would like the women to understand well was that they must live simple and pure Islamic lives. He asked them to shun every kind of custom that violaed the spirit of Islam.

On the 10th of March also he continued the same theme.

Triumph of Islam

Do you know what Lailatul Qadr is. Lailatul Qadr is the name of that dark period which is pitch dark and that is why that period by nature demands that a light should descend to dispel the darkness. By way of simile that period is called Lailatul Qadr. But in reality it is not a night; it is a period that is very much like the night because it is dark. When a thousand months - the period which is almost equal to the span of human life and at the end of which human senses begin to degenerate—passes after the death of a prophet or after the death of his spiritual successor, then this night begins to prevail. Then one or more than one Reformers are brought into existence through the heavenly action. These Reformers continue growing up to make themselves manifest at the beginning of the next century. This is what God has referred to in the verses:

ليلةالقدرخير من الف شهر

i.e. the one who witnesses the light of this Lailatul Qadr and who enjoys the company of the Reformer of the time is better than that eighty year old man who does not witness this enlightened time. Even to be able to avail of one moment from this period is better than a thousand months which have passed before it. Why is it so? It is because during this Lailatul Qadr the angels of God and the Holy Spirit descend along with the Reformer under the command of the most powerful Lord. And it is not in vain that they descend from the heavens; they come down in order to open the ways of peace by moving the hearts of unprepared people. They engage themselves in opening all the ways and lifting all the veils till the darkness of unmindfulness is dispelled and the dawn of guidance appears.

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Now ye the Muslims, read these verses carefully and see how much God praises that period during which a Reformer is sent to the world according to the need of the time. Will you not appreciate this period. Will you laugh away the commands of God the Great.

O ye the well-to-do followers of Islam! I am conveying this message to you that you should help this Dispensation of Reformation which God has inaugurated and you should do so with all your heart, attention and sincerity. Any one who wishes to pay something regularly according to his capacity he should take it upon himself to do so as a matter of duty and he should pay the amount monthly. He should take it as a donation to be paid for God's sake and never be slack in its payment. He who wishes to pay a lumpsum amount may do so.

But it must be remembered that the real thing which will give this Dispensation a continuity is that those who sincerely wish well for the religion should take it upon themselves to contribute some easily payable amount regularly every month, except that some unusual circumstances may not permit to do so. Of course he who willingly likes to pay sometning over and above his monthly dues, in accordance with his means, he can do so.

(To be continued)

RABWAH DIARY

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Idul Azha at Rabwah

Like all other places in Pakistan, Idul Azha was celebrated at Rabwah on the 22nd of March. It was drizzling before the Prayer started but the weather became quite fair for a few minutes and the Prayer which was led by Hazrat Khalifatul Masih III was offered without a drop of rain.

In his Sermon Hazrat Amirul Momineen drew the attention of the audience towards the sacrifices that Hazrat Ibrahim and his generations had to make and he remarked that it was all in preparation for the advent of the greatest of all the Prophets. Mohammad, peace and blessings of God be upon him.

The sermon was in continuation of the previous sermons on the last two Fridays wherein he had told the Jamaat that he was going to place a scheme before them which was mostly connected with women and which had its aim as the perparation of the coming generations for the huge task that was going to be assigned to them in the days to come.

Hazrat Amirul Momineen further told the audience that the erection of the Sacred House, Kaaba, as mentioned in the Holy Quran had eighteen to twenty aims which were desired by God to be fulfilled. All these aims were connected with the betterment and uplift of humanity through the Holy Prophet peace be on him.

The sacrifices that Hazrat Ibrahim and his generations made were in fact directed towards enabling his descendants to accept the message of the noblest of all the Prophets. In this lies a lesson for us, said Hazrat Amirul Momineen.

After the sermon was over, Hazrat honoured everybody with a handshake which took no less than an hour and a half.

Khutbas

Despite the fact that Hazrat Khalifatul Masih III was indisposed, he conducted the Friday Service on the 3rd of March. In his Sermon, he explained at some length what really the object of the advent of the Promised Messiah, peace be on him, was. He told the audience that the main object of the advent was the dominance of Islam over all other religions, which actually meant that almost all the people of the world would join Islam. He further remarked that the relevant prophecies indicated that this objective will take quite long before it is completely and perfectly achieved. Also that once this objectitve has been achieved, this dominance of Islam over other religions will stay for a very long time.

That being the case Hazrat Khalifatul Masih said that it was most essential that we should keep our coming generations on the right lines. Or, in other words, we should continue training our children in the best possible traditions so that the work of the presenting of Islam in its pristine purity can continue a fairly long period.

Hazrat Khalifatul Masih III referred to Sura Rahman of the Holy Quran and said that some of its verses clearly showed that the responsibility of creating an atmosphere of the paradise rested equally on the shoulders of the women.

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The Holy Quran

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With English Translation

(New Edition 1967)

Translated by Late Maulavi Sher Ali and revised by a board of Arabic scholars under the auspices of Hazrat Mirza Bashiruddin Mahmud Ahmad, Second Successor of the Promised Messiah.

This translation is the same as given in the volume containing the commentary of the Holy Quran and as such is firmly based on a sound knowledge of the Arabic language. It will serve the purpose of those readers who without going into details want to have a general view of the Quranic issuse.

This volume also includes the relevant portions of the Introduction to the Study of the Holy Quran.

Pages 818 **(Size $8\frac{1}{2}\times6\frac{1}{4}$")**

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